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The Third Annual Meeting of the Classical Association of the Atlantic States will be held at Haverford College on Friday and Saturday, April 23-24. Arrangements have been made whereby those who wish to be present throughout the entire meeting can secure rooms in the College dormitories and meals at the College Commons. For dinner on Friday, a room Friday night, and breakfast and luncheon on Saturday the charge will be but \$1.25.

Haverford is only nine or ten miles west of Philadelphia and so is situated not very far from the center of our territory. We ought therefore to have a very good attendance, particularly on Saturday. It will be entirely feasible for teachers in New York City and Brooklyn, for example, to run down to Haverford after the close of their school hours on Friday and to stay through Saturday.

The programme is nearly complete. This year an attempt will be made to give on the programme an outline (necessarily very brief) of the papers, that it may be possible to have more discussion. On the programme, too, details will be given of round trip fares from various points to Haverford, trains from Philadelphia, etc.

It is especially pleasant to be able to announce that Professor Christian Huelsen, the Secretary of the German Archaeological Institute at Rome, will be present at the meeting and will speak on the Roman Forum. There will be a symposium also on First Year Latin, Essentials versus Non-essentials; partly by accident, partly by design the programme will be devoted largely to the consideration of the elementary stages of Latin instruction.

Twice already THE CLASSICAL WEEKLY (1. 41-42, 2. 97) has contained comment on the role of the adjective in Latin and in English. These comments have been adverse to the adjective. In the Saturday Times Review of Books, in March, 1908, the subject was discussed in several issues, editorially and in letters. We give below extracts from two letters which appeared in the issue of March 21, 1908. It is the fashion to say that the strength of Latin lies in its verbs. Perhaps the extracts given below will stimulate some one to consider exhaustively this dictum and to examine the role played by the adjective or by other parts of speech also in Latin. Meantime THE CLASSICAL WEEKLY, 2. 13, may be compared here.

It is true that many writers who have moved most of us have been men distinguished for their powerful use of verbs. Such a man was Dumas, whose stories are one continuous and almost fatiguing movement, carrying us through page after page of incident, with scarcely time for rest and reflection; and it is perhaps true that no other writer has succeeded in getting along with less description, or reflection, or soliloquizing.

And yet others are equally pleased, if not equally moved, by such a writer as Mr. Henry James, whose works teem with adjectives. Not to scour the whole field of literature, it may suffice to reflect that Flaubert's great novel, *Salammbô*, denuded of its adjectives, would have to be relegated to the dust heap; that on a skillful and discriminating, but yet profuse use of adjectives, regarded as veritable pigments, the entire structure of that marvelous story-teller, Gautier, is built; read any of his short stories in proof of this.

Walter Pater, another author not despised by the discriminating, has no fear of the adjective. Stevenson bristles with adjectives, used in the most ingenious and illuminating manner. The list might be carried on almost indefinitely. The truth of the matter seems to be this: for such stories as Dumas wrote the verb is splendidly fitted; but literature is not confined to intrigues, thrilling duels, or sarcastic ante-room dialogue.

For the essay form, the adjective is demanded more than the verb. A reading from Lamb, Hazlitt or Stevenson, or an afternoon with De Quincey, will reveal exactly what I mean.

I quite agree with you that the adjective needs protection, but are you not somewhat extreme in advocating that it needs extermination? Is not use much better than disuse?

As to the etymological argument, is it not true that while the verb is "the word", the adjective is a later product of language growth, and, in many cases, like a definition, stands for a final thought? It is often more tersely significant as well as more melodious than the verb which might be used to express the idea.

For example, how could Hamlet's "outrageous fortune" be expressed in verbs without wearisome circumlocution? It would take several sentences at least to convey all the meaning that is contained in the adjective.

Of authors that move us, is it safe to generalize? Shakespeare, it is true, is very frugal of his adjectives, but is it not equally true that much of the power of Macaulay, Dickens, Tennyson, Browning and Lafcadio Hearn depend upon their felicitous use of adjectives?

Is it safe to suggest to young writers an arbitrary rule as to parts of speech to be used? The fitting word may be any part of speech, and that fine power which makes an author "moving" is not the result of arbitrary rules of choice, but rather of discrimination.
C. K.

THE NEW CLASSICAL PHILOLOGY¹

I derive the title of my paper by analogy from "the new theology". We, who were brought up in the theology of our fathers and have since kept up with recent developments in theological thought, recognize that the new theology is merely the adaptation of the old truths of religion to the life and forms of thought of to-day. It is a shaking off of the shackles of eighteenth century statements of biblical doctrines, and an endeavor to preserve the old wine of divine truth in the new bottles of modern science and philosophy.

There is a great contrast between the 'Zeitgeist' of the early nineteenth and that of the early twentieth century, brought about by the changes of economic conditions, the development of science and the broadening of knowledge of man and the universe. The spirit of the former period was essentially intellectual and cultural, of the latter social and utilitarian. A century ago the standard of efficiency was, "What does he know?"; to-day it is "What can he do?" The old theology aimed to make a man good and to fit him for heaven; the new theology aims to make a man good for something and to fit him for the life of to-day. Similarly in education a century ago the culture ideal prevailed; to-day the service ideal is dominant. A century ago, the man of thought was held highest in honor; to-day the man of action wins more general esteem. A century ago the three learned professions—of the preacher, the lawyer, the doctor—were paramount; to-day their place is taken by the captain of industry, the banker and the engineer.

In the light of this change in the spirit of the times, we must investigate the development of classical studies, in order fully to appreciate their present status and to mark out the path whereby they may once more attain to pre-eminence in the educational system of the future.

The evolution of classical studies in the last hundred years aptly illustrates Hegel's well-known aphorism that truth in its development is the mediation between two opposites evolved through three successive stages, viz.: thesis, or the dogmatic stage; antithesis, or the stage of opposition and contradiction; and synthesis, or the stage of reconciliation and final adjustment.

During the first half of the nineteenth century classicism of the Oxford type dominated the college and university curriculum. This was the pabulum that produced great statesmen, profound lawyers and eloquent preachers. They assimilated the spirit of the Greeks and Romans, found in ancient writers principles of action to meet contemporary problems, and brought the wisdom of the ancients to bear on the affairs of modern life. Humanism, or the aesthetic culture inherent in the Classics, was the mark

of the gentleman; clear and accurate thinking, refined diction, a knowledge of *belles lettres*, history, philosophy, and ability to quote the great masters of Greece and Rome, were the tests of scholarship.

By degrees, however, the great strides made by physical science won attention and the great benefits conferred by science introduced a new standard of educational efficiency. The scientific, in contrast to the humanistic spirit, dominated the intellectual field. The expanding university life of Germany brought in new ideals of educational fitness, by emphasizing erudition rather than culture. Herbert Spencer assailed the traditional humanistic ideal and "sternly required every branch of learning to say what it could do for its possessor toward the ends of self-preservation and the continuation of the species". Thus was ushered in a period of antithesis, the contest of conflicting ideals in education. The new sciences with their utilitarian bias demanded recognition, and it devolved on the Classics to conform to the scientific standard of efficiency that rapidly became dominant.

The response of the Classics was the development of philology as a science, the endeavor to treat language by methods similar to those found in the chemical and biological laboratories. In their eagerness to demonstrate the scientific character of classical study, however, classical teachers lost sight too frequently of the essentially humanistic nature of the material they had to deal with. The masterpiece of classical literature was oftentimes regarded as merely a *cadaver* for scientific dissection to establish the laws of language and to train the mind of students in scientific method. The value of the Classics as a mental discipline and the position of classical philology as a science were established, yet there is no telling how much was lost to mankind in the sacrifice of spirit to letter, of content to form. By entering into friendly rivalry with physical science on its own ground, classical philology has gained recognition as a member of the republic of sciences, yet in the period of antithesis, the value of humanism as an educational force has become obscured, and thus the Classics have lost somewhat the bloom of their peculiar excellence.

Fortunately, we have now entered upon the third period, synthesis, the stage of reconciliation and final adjustment, and our leading university presidents, especially Schurman and Wilson, are urging the need of a revival of the spirit of humanism purified by the fiery trial it has passed through, and its recognition as the twin sister of the scientific spirit. Higher education in America has entered upon a new phase of vast significance. We are witnessing the union of the spirit of science with that of humanism and the emergence of a new ideal of personal efficiency, which combines liberal culture with technical training. The life of the spirit is asserting itself as of at least equal importance with material welfare, and the need of the Classics is being felt

¹ This paper was read at the Second Annual Meeting of the Classical Association of the Atlantic States at Washington, D. C., April 25, 1908.

most keenly in localities where technical education has received its highest development.

Out of the struggle of the past fifty years is emerging the *new classical philology* which adapts its message and its methods of teaching to the life of to-day. Let us point out briefly how this new utilitarian classicism contrasts in some respects with the humanistic classicism of the dogmatic stage and the scientific classicism of the antithetic stage.

Classical philology, in the broad definition of Boeckh, is the reconstruction of classical antiquity in all its essential manifestations—life, language, literature, art—by the scientific interpretation of all existing phenomena. Or, in the language of K. O. Müller, it "does not strive to establish isolated facts or to get an acquaintance with abstract forms, but to grasp the ancient spirit in its broadest meaning, in its works of reason, of feeling and of imagination".

The new classical philology is realizing this broad ideal, it seems to me, by placing the emphasis on aspects of antiquity that have not received full recognition in the period of antithesis. Let me briefly call attention to the most important of these.

(1) The new classical philology lays stress rather on the subject matter of ancient literature than on language and style. The study of ancient times is pursued in a more historic spirit and is directed more to fact and reality than to words. It recognizes that far more important than language and style is the assimilation by the student of the spirit and the content of Greek and Roman literature, that they may become a possession for ever, giving him deeper insight into the problems of life and wisdom to meet them. John Stuart Mill, in his inaugural address, delivered to the University of St. Andrews, February 1, 1867, calls attention "to the treasure which they (the ancients) accumulated of what may be called the wisdom of life; the rich store of experience of human nature and conduct, which the observing minds of those ages, aided in their observations by the greater simplicity of manners and life, consigned to their writings and most of which retains its value. The speeches in Thucydides; the Rhetoric, Ethics and Politics of Aristotle; the Dialogues of Plato; the Orations of Demosthenes; the Satires and especially the Epistles of Horace; all the writings of Tacitus; the great work of Quintilian, a repertory of the best thoughts of the ancient world on all subjects pertaining to education; and, in a less formal manner, all that is left to us of the ancient historians, orators, philosophers, and even dramatists, are replete with remarks and maxims of singular good sense and penetration, applicable both to political and to private life: and the actual truths we find in them are even surpassed in value by the encouragement and help they give us in the pursuit of truth".

(2) The study of ancient life and art is now regarded as of equal significance with the study of

language and literature. The growth of classical archaeology has shown that the study of the material remains must go hand in hand with the study of literature, if we would restore the picture of antiquity with any degree of completeness. Just at the time when too exclusive attention to philology and grammar were causing the Classics to lose their grip on the American people, the American Schools at Athens and in Rome brought to our classrooms a number of teachers who had got in close touch with the life of antiquity through a study of the monuments. The result has usually been that courses in archaeology have attracted students who would not otherwise be brought in contact with the spirit of Greece and Rome, and have kept alive a popular interest in the cultured public who might otherwise have become alienated from the Classics. We must induce all the students we can to take and to keep up the study of Greek and Latin. But it falls to us as classical teachers to awaken an interest in antiquity through the study of Greek and Roman art, antiquities and politics in students who may not have had the privilege of studying the languages of Greece and Rome.

(3) The Classics must be advocated as the fundamental study, as the basis of modern education. If we insist on this point and accommodate our methods to proving its truth, we shall have a firmer foundation for the new classical philology. It is not difficult to demonstrate that the study of antiquity is the best preparation for the life of the present, by taking advantage of the scientific recognition of the doctrine of evolution and the importance of origins.

We make a mistake if we insist merely on the value of the study of Greek and Latin as a *whetstone* on which to sharpen youthful minds. No adequate substitute has yet been found for the study of the Classics in this respect, but we must show a positive value attaching to classical studies in themselves.

The basis of modern European civilization is essentially classical. "Modern Christianity is not more directly connected with the Founder and His Disciples than is modern culture with the ancient civilization of Hellas". Rome was the great reservoir into which poured the culture of Greece and the Orient, and out of Rome issued the streams which have made France, Germany, England and America what we now find them. Hence, to understand our language, our literature, our institutions, our art, we must have a knowledge of the ancient Classics. The danger of each nation selecting its own language as the basis of education on patriotic grounds lies in the serious evil that would result from dividing up the common basis of European education, which is classical.

(4) We must meet our opponents on their own ground and show the utilitarian value of classical studies. The Classical Conferences of the Michigan School-

masters' Club have for a number of years been directing attention to this aspect of classical study. Thus at the conference of 1906, there was a symposium upon the value of humanistic, especially classical studies, as a preparation for the study of medicine and engineering; at the conference of 1907, there was a similar symposium upon the value of humanistic, particularly classical studies, as a preparation for the study of law; again, at the conference of March, 1908, the symposium considered the value of humanistic, particularly classical, studies as a preparation for the study of theology; and at the classical conference of 1909, there will be a symposium on the value of the study of Latin and Greek as a preparation for practical life.

President Woodrow Wilson, in his presidential address before the Association of Colleges and High Schools in November, 1907, emphasized Latin as the *fundamental* study for a knowledge of English and other modern languages, thus: "It happens that Latin is the medium, so to say the background—almost the substance—of so many modern languages, that it is in a sense indispensable. Let him choose one language besides the Latin—let it be Greek or let it be Spanish; it does not make any difference whether it is a modern language or an ancient language, but one language besides Latin—let him swim from first to last in the atmosphere of Latin, and then let him choose one language besides Latin".

Similarly, it is easy to show that Latin is the fundamental study for a knowledge of the political sciences. "No study of the development of European institutions is possible without a knowledge of Latin, for in it are contained the records of the development of law, religion, literature and thought".

(5) The great need of modern America is an impulse away from materialism, and toward higher standards of living, moral, intellectual and spiritual. Hence, the new classical philology seeks to restore the spirit of humanism to our educational system, to introduce into our fretful modern life "the sweetness and light" of the Greek spirit and the strength and fortitude of the Roman spirit. President Schurman sometime ago asserted that Athenian culture is America's need. He had taken to heart the contrast between American culture of to-day and the culture of the ancient Greeks. He says that "While as a people, we are wonderfully energetic, industrious, inventive and well-informed, we are, in comparison with the ancient Athenians, little more than half-developed on the side of our highest rational and artistic impulses", and he concludes as follows: "Our work in the nineteenth century was largely of the utilitarian order; in the twentieth century we are summoned to conquer and make our own the ideal realms of truth and beauty and excellence which far more than material victories constitute the true greatness of nations".

Hence, it becomes us as classical teachers to recognize that our strongest weapon in this material age is the fact that we stand for humanism and all that the term implies far more than does any other branch of knowledge. We must respond to the call for the discipline of cultured manhood. The aim of education is not to make a living but to make a life, not the accumulation of material wealth, but the growth of the spirit. Next to the religion of the Man of Nazareth, nothing contributes so much to this end as the study of Greek and Roman literature and art. We have in Pericles the incarnation of the Greek love for reason and beauty at its best, in Julius Caesar the highest manifestation of the Roman practical sense, mastery of men, grasp of social problems and science of government. What our own age needs to meet the demands of the day is a double portion of the spirits of Pericles and of Julius Caesar. For this, it must look to the classrooms where Greek and Latin are taught.

In conclusion, we must adapt our methods of instruction to the ideals which we have before us. While the languages must be mastered, yet forms and syntax and rhetorical analysis must be regarded as merely means to an end—namely, the understanding of the thought and the assimilation of the spirit of the author read. I feel that from the very beginning of a Greek or Latin course the teacher should strive to impart as much as possible of the spirit of Greece and Rome and of a knowledge of Greek and Roman life and art. The first two years of a college course should be devoted to the study of the literature, and to the acquirement of an accurate and ready reading knowledge of Greek and Latin, while at the same time the bearing of ancient life on the life of to-day should be emphasized in season and out of season. Then, in the later years, there should be offered to the student a variety of courses according to his special bent, and the profession he expects to pursue. Some will want philology and literary criticism, especially those who are preparing to be teachers, authors, preachers or journalists. Others will prefer archaeology and art, especially prospective artists, architects and engineers, others ancient history, courses in private and public life, Greek political science and Roman law, especially young men who hope to be lawyers or to enter the public service.

By thus contributing to the needs of the student according to the demands of the day, we shall make the public realize that the Classics are valuable to the student, not merely as a whetstone on which to sharpen his wits and give him a command of language necessary in every walk of life, but also as an essential part of the student's equipment to give him adequate preparation for his work in the world.

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REVIEWS

Herculaneum, Past, Present and Future. By Charles Waldstein and Leonard Shoobridge. London: The Macmillan Co. (1908). Pp. xxii + 324 \$5.00.

The contents of this book are as follows: a Preface, by C. W., pp. vii-xiv; a description of the 10 heliogravure prints, 1 color print and the 48 half-tone plates, pp. xvii-xxii (a single plate often contains a number of 'figures'); Introduction, 1-53; Part I, The Past and the Present, 55-131, divided into four chapters, as follows: Topography, 57-84. The Inhabitants of the District and Herculaneum, 85-96. The Earthquake of 63 A. D. and the Eruption of 79 A. D., 97-124 and the History of the Site since the Eruption, 125-131; Part II, The Future, divided into these chapters: Reform of Excavation, 135-146. Before Excavation, 147-150. During Excavation, 160-168. After Excavation, 169-183; Appendices, comprising, I Documents relative to the International Scheme of Excavation, 187-254. II Passages from Ancient Authors referring to Herculaneum, with Translations, 255-270. III List of Principal Objects which can be identified as coming from Herculaneum, 271-296. IV Guide to the Villa Suburbana, with accompanying Plan, 297-305. V Bibliography of Herculaneum, 306-318, and Index, 319-324.

In pages 1-12 of the Introduction Professor Waldstein warmly maintains that further excavations at Herculaneum promise better results than may rightfully be anticipated from excavations elsewhere in the world. His arguments are (1) the splendor of the finds already made there, although but a small part of the city has been uncovered or reached at all. This point the authors and publishers make clear by the magnificent illustrations of the book, which give a large array of objects which, in the judgment of the authors, were found at Herculaneum. This feature of the book, supplemented as it is by the Appendix, giving the list of the principal objects which can be identified as coming from Herculaneum, constitutes in reality the most instructive part of the book, though even here the work must be used with caution, since, as Professor Waldstein himself points out, in a postscript to his Preface, the authors differ in a number of ascriptions from the compilers of the *Guida del Museo Nazionale di Napoli*, issued in 1908; they ascribe to Herculaneum various objects, especially objects in gold, whose provenience the authors of the *Guida* give differently or do not venture to give at all. Further, the authors fail to make clear that almost without exception the sculptures found at Herculaneum belong to the Roman, not to the Greek period, having been made within a century or so of the destruction of the city. This failure comes from their over-anxiety to emphasize the Greek character of the city, and makes their descriptions of the various objects figured in their plates often very misleading. (2)

The burial of Herculaneum in 79 was sudden and complete. Pompeii's agony was long drawn out; its people had time to carry off valuables; further, Pompeii was not very deeply buried. At Herculaneum, on the other hand, there was no time to carry off valuables; statues found there were on their bases or near their bases; the marble seats of the theater were found in situ in 1738, whereas those of the larger theater at Pompeii had been carried off. Further, argues Mr. Waldstein, the very mud at Herculaneum had wonderfully preservative qualities; "glass is not melted, marble is not calcined, and, above all, . . . rolls of manuscript, though carbonized or discoloured, are not damaged beyond the possibility of their restoration to a state in which they can be read". (3) Whereas Pompeii was distinctly devoted to business, to the neglect of matters of culture (no manuscripts have been found there), Herculaneum was not specially devoted to trade, but had a leisure class with time for culture; in one villa alone about 800 manuscripts were found. It does not seem to occur to Mr. Waldstein that his own argument that the people of Pompeii had opportunity even during the eruption to carry off whatever they valued and found it easy to excavate later, estops him from drawing inferences from the absence of this or that kind of valuables at Pompeii. (4) Herculaneum was, if not a Greek settlement, more strongly affected by Greek culture than was Pompeii. The few paintings found there are of exceptionally high merit; the bronzes are priceless both in themselves and in the fact that they help to show us how far the everlasting marble copies come short of their bronze originals. To this topic, the Hellenic character of the people of Herculaneum, the authors recur in Chapter II of Part I, pp. 85-96, without, however, it seems to me, proving their contention. The rest of the Introduction (15-53) deals with Professor Waldstein's project for an international excavation of Herculaneum, a theme from which he cannot keep his mind very long in those parts of the book which he contributed himself (the main part of the book, all that requires real research or an approximation thereto, seems to be the work of Mr. Shoo-bridge). Appendix I (pp. 187-254) gives documents, consisting of letters, newspaper reports, telegrams, etc., relating to this scheme. Inasmuch as Professor Waldstein's project had been officially negatived a year or more before this book saw the light, and inasmuch as late in 1908 again the Archaeological Commission of Italy approved Professor De Pedra's report that excavations at Herculaneum do not promise important results, and that the work at Pompeii should be continued, it is a pity that these documents (some of which are painfully naive and untactful) were ever published at all. One can hardly take seriously what seems to have been Professor Waldstein's main argument in support of

his scheme for an international excavation of Herculaneum, to wit, that no one nation could supply the sum needed to carry on the work. When one finds that the amount needed annually is but \$200,000, and thinks of the outlay on the Panama Canal and similar national undertakings, he can but smile at the simplicity which would lead anyone to suppose persistently for five long years that this argument would be taken seriously. Further, the suggestion repeatedly made by Professor Waldstein that such an international excavation would make for international good-fellowship seems emotional rather than specially logical or sound.

The contents of the rest of the book are indicated well enough by the outline given above. We have here, on the whole, in spite of some crudities of style, a distinctly readable account, based on good authorities, of the destruction of Herculaneum in 79 A. D., of the subsequent sufferings of the site, of the excavations and the finds made there. The account is in no sense exhaustive (the Preface declares that there was no design to make it exhaustive) but is sketchy and popular, drawing its value chiefly from the fact that it is the most available account of the excavations in English and, as said above, from the truly splendid illustrations. Appendices II-IV, however, will have their uses even for the more serious student. In Appendix III, which gives the list of the principal objects which, in the judgment of the authors, can be identified as coming from Herculaneum, references are very wisely given to the pages of the Guida del Museo Nazionale di Napoli in which the objects are discussed; the ordinary reader will naturally content himself with the ascription implied by the printing of the illustration in this book, but through these references, the more serious student will have the chance of keeping himself from going too far astray.

On the whole, then, one wishes that there were in this book less dreaming and more of sober and prolonged research. One more point of detail may be noted here, to illustrate what I have in mind. On p. 7, in connection with the statement made about the preservative quality of the mud which overwhelmed Herculaneum, it is asserted that the bronzes found at Herculaneum "have the most delicate patina preserved with a freshness sometimes approaching the quality of their original production". With respect to this, Professor F. B. Tarbell, in a review of this book in *The Classical Journal* 4. 143, points out that some of the Herculaneum bronzes have undergone considerable repairs and that Winckelmann long ago suggested that they were furnished with a modern patina.

Part II of the book (pp. 135-183), which deals with the proper conduct of the excavation of Herculaneum, makes a very curious impression now on the reader, since it is written, most exuberantly,

in the present tense exactly as if the excavations were in fact in process. Certain phrases in the narrative are a bit unfortunate, for they might be taken as criticizing contemporaneous methods of keeping records of finds and of preserving the objects found, criticisms to which few, if any, important excavations in progress within the last decade have been justly liable. C. K.

The *Trachiniae* of Sophocles, with a Commentary Abridged from the Larger Edition of Sir Richard C. Jebb. By Gilbert A. Davies. Cambridge University Press (1908).

In his abridgment of Jebb's edition of the *Trachiniae* Mr. Gilbert Davies embodies almost in toto the introductory matter contained in the larger edition. He omits some of Jebb's details in his description of the foremost characters of the play and also the comparison between the *Trachiniae* and Seneca's *Hercules Oetaeus*. Jebb's discussion of the episodes of the *Trachiniae* as portrayed in art and his excursus on Sophoclean diction are likewise not included in the abridgment. In his treatment of meter Mr. Davies adheres closely to Jebb, except that he does not print the words of the various choruses in his metrical scheme.

In the preparation of his notes Mr. Davies has followed consistently the precept he has laid down for himself in his preface—to omit too little rather than too much. He has, as a rule, condensed discussions of variant readings, but in all other respects has been decidedly chary of omissions. It is a pity that in treating of the Heracles legend in lyric poetry in his introduction (p. xii) he did not see fit to mention the myth as it appears in Bacchylides 24. 165 ff. (this Ode was found after Jebb's edition was published in 1892). On the whole, however, Mr. Davies's little book should prove decidedly useful for college work. It is fuller than the Campbell-Abbott edition which up to this time has been much used by undergraduates. Because Mr. Davies has omitted the English translation which Jebb inserted in his edition he should deserve thanks from the teacher and because he has avoided the intricacies of textual criticism he must earn the gratitude of the student.

NEW YORK CITY

LUCILE KOHN.

In *THE CLASSICAL WEEKLY*, I. 22, Professor W. E. Waters reviewed briefly Michaelis's *Die Archäologischen Entdeckungen des Neunzehnten Jahrhunderts*. A translation of a second revised edition of this book was brought out last year by John Murray in London and by Messrs. E. P. Dutton & Co., in New York, under the title *A Century of Archaeological Discoveries* (Pp. xxii + 366; \$4.00 net).

In the English edition all of the German book appears except the ten pages of *Quellenangabe*. For this omission one feels regret. It is interesting to

recall that the earlier and more expensive edition of the Mau-Kelsey Pompeii did not contain a bibliography, but that the authors and publishers rectified this error later. The later edition, far less costly than the earlier, is to the serious student still further desirable through the inclusion of a most helpful bibliography. Let us hope that when the present book comes to a second edition the bibliography included in the German original will come into its own.

The translation, by Bettina Kahnweiler, is satisfactory; one may note that it had passed under the eye of Professor Percy Gardner, who contributes also a most interesting preface. In this Mr. Gardner notes that, though Michaelis does full justice to the brilliant series of English discoveries in Greece, which began with Cockerell and ended with Newton, he hardly gives a fair share of notice to the more recent excavations conducted by the British and the American Schools at Athens, at Megalopolis, Melos and Corinth. Yet, after all, as Professor Gardner goes on to remark, reports of these British and American discoveries are readily available to English-speaking students; Michaelis's book will help such readers to a fuller knowledge of French and German discoveries. The work is thus one of distinct value, as giving in an easy and attractive way knowledge of most important matters.

The German book contained no illustrations. To the English translation about thirty illustrations have been added, all important, and all well executed.

C. K.

The Classical Association of the Middle West and South held its fifth Annual Session at New Orleans, on February 24-25. The most important event of the meeting was the report of the Eastman Commission (see THE CLASSICAL WEEKLY, 2, 19, 39) appointed a year ago to formulate a *credo* for teachers of the Classics. Details are not at hand; we understand, however, that the report was favorably received, but that the matter was referred back to the committee for further elaboration. The Association elected officers as follows: President, Professor F. C. Eastman, University of Iowa; Vice-President, Professor Grove E. Barber, University of Nebraska; Secretary-Treasurer, Mr. T. P. Burgess, of Bradley Institute, Peoria, Illinois.

The Germans have a new, compact and scholarly Latin dictionary in the Lateinisches Wörterbuch, prepared by Professor E. Kraetsch and Professor A. Mittag (Berlin: Neufeld & Henius). In a volume of one thousand pages the authors have endeavored to cover the ground completely, regarding the style of Caesar and Cicero as classical, and designating that of others as non-classical, old Latin, vulgar Latin, later Latin and modern Latin. A list of proper names covering 80 pages completes the book,

which shows much independent scholarship and is well adapted to the use of students.—From *The Nation*, January 21, 1909.

According to a notice in *The Nation* of January 29 Professor Antonino Salinas, Director of Museums and Monuments at Palermo, has reported that all the Byzantine and Greek manuscripts and all the Aldine editions in the university library at Messina have been found unhurt.

A French archaeological mission has made some interesting discoveries in Tangiers, Morocco. During some building operations in the new quarter of that city a Roman necropolis has come to light. In one tomb were found well-preserved frescoes; the subjects are varied—a bird of bright plumage encircled by wreaths, a Roman standing between two horses, a leopard, a peacock, etc. Though several of the tombs show that they have already been at least partly plundered, it is hoped that further discoveries will throw light on Roman civilization in Morocco.—From *The Nation*, January 28, 1909.

Baedeker's Greece has reached its fourth edition. With its 16 maps, 30 plans, 2 diagrams and a panorama of Athens, it forms not only a convenient vade mecum for the tourist, but a highly serviceable account of the tangible remains of ancient Greek things and of the excavations on various sites.

The Greek Reading Club of Orange County, New Jersey (see THE CLASSICAL WEEKLY, 2, 71) will begin the Bacchae of Euripides on Monday, March 22. The Club is having a very good average attendance this year.

It is now about a decade since the graduates of all three types of secondary schools in Germany, each with a nine-years' course (namely, the classical gymnasium, the semi-classical realgymnasium and the purely scientific oberrealschule), have been admitted practically to all the departments of the universities on equal terms. Statistics now show that the classical course still has an overwhelmingly strong hold. During the past summer term there were 1,075 Protestant and 931 Catholic theological students in the ten universities of Prussia; all of them were graduates of the classical gymnasium. Of the 5,441 in the law department, 4,569 were classical, 642 semi-classical and 230 scientific. Of the 2,586 in the medical department, 2,179 were classical, 320 semi-classical and 87 scientific. Of the 8,612 in the philosophical faculties, 6,085 were classical, 1,439 semi-classical and 1,088 scientific. In eight non-Prussian universities, the proportions were about the same. Thus out of a total of 31,622 students in eighteen out of the twenty-one German universities (the Bavarian universities of Munich, Erlangen and Würzburg not reporting), 24,876, or 78 + per cent., were classical; 4,417, or 14 + per cent., semi-classical, and 2,331, or 7.4 per cent. scientific. These statistics were compiled and published by Dr. Tilmann, of the Prussian Ministry of Education, in the *Monatsschrift für höhere Schulen*.—From *The Nation*, February 18, 1909.

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